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WEEKLY REVIEW.

—H. E. SIE GRANT DUFF has fulfilled his tale of years as Governor of Madras, and in handing over the reins of office, bears this testimony concerning the people of Madras and Ootacamund :—

"The number of people who can sing well, dance well, act well, ride well, draw well, paint well, play well, in these two places, which are practically one and the same, is, to my thinking, quite extraordinary."

This will be encouraging to his successor.

—THE patience of our contemporary, the *Bombay Catholic Examiner*, is very much tried by the outburst of bigotry in the English press in connection with the case of the gentleman who complained that his wife had been received into the Romish Church without his knowledge. "Such an outburst of bigotry is a sufficient proof that the era of perfect tolerance, justice and good sense has not dawned in England." As for the lady "the dictates of her conscience required her to become a Catholic." "She believed that God is to be obeyed rather than man." It is very refreshing to find that our contemporary takes such an enlightened and Scriptural view of these matters, and nothing would delight the friends of religious liberty more than to know that the Church of Rome had attained to a recognition of the claims of conscience and the claims of God. There is no question of tolerance where the convictions of people tally with our own; it is only where they differ from what we believe to be right that toleration can have place. The *Bombay Catholic Examiner* sighs for the day of perfect tolerance, justice and good sense, and we join our contemporary in sighing for this day; in the meantime we are very thankful that things are so much better than they once were. When the Church of Rome lorded it over Christendom, it was death for a wife to renounce the religion of her husband, and many a man and woman have been burned at the stake because they obeyed their convictions and read the Scriptures and would not bow down to the host or worship the Virgin Mary, or seek absolution from the priest. In our own days, there have been men and women incarcerated in Italian prisons because they searched the Scriptures and sought to follow them. What a generous burst of indignation we have from the *Bombay Catholic Examiner* because the English papers protest against secret and underhanded proselytism. It is awful "bigotry" on their part to object to Jesuitism. We remember that some years ago a gentleman in Bombay suddenly learned to his amazement and confusion that his own children had, without his knowledge, years previously, been baptized in the Roman Catholic Church and had kept up for years a surreptitious connection with it. Jesus, before the high-

priest, said: "I spake openly to the world; in secret have I said nothing." Christians are described as children of the light; children of the day. The wife of a Protestant has a right to embrace the Roman Catholic faith, and if her husband interferes with her liberty, the law will stand by her in her efforts to secure it; but let her claim the protection of the law and not enter upon a course of dishonourable deception.

—We hope the *Bombay Catholic Examiner* will seek to show its readers the importance of obeying God rather than man, and to remind them that when the Apostle Peter used this language, he stood before the high-priest and other representatives of the established religion. The men whom Peter refused to obey were the priests and elders and scribes of the religion that God had given; they sat in Moses' seat; the supervision of the temple, the administration of the Levitical code, the collection of tithes, the ordering of festivals and fasts, all these were in their hands. Unhappily they had adopted the fatal error of putting tradition alongside of Scripture; as a consequence of this they had rejected the Son of God and were persecuting his followers. Peter has reference to these men when he said, "We ought to obey God rather than men." And Paul says, Though an angel from heaven came preaching any other Gospel than that which we have preached to you, let him be accursed. And the Gospel preached by Peter was the Gospel of salvation by faith in Christ alone.

—We are asked by Bishop Ninde to state that the North India Conference of the M. E. Church will open on Wednesday, January 5, and South India Conference on Thursday, February 3rd. The N. I. C. will meet at Moradabad, the S. I. C. at Madras.

—THE English papers contain column after column concerning the jockey Archer who lately committed suicide. If a people is to be judged by its idols, it will not be much to the credit of the English people that so many worthy men should be disregarded while honour and wealth were poured upon this successful rider. Here is a specimen of the way in which the daily papers of London are embalming his memory :—

"Archer was just dressing, after his Turkish bath. In a few minutes, with a smiling face and a wonderfully bright expression, singularly clear eyes, and all the signs of a marvellously healthful condition, he came into his dining-room, on the table of which, by the way, there was laid a plentiful repast, not any of which was destined for the master of the house. He showed me pictures and photographs of his wife, whose death came upon him two years since with inextinguishable sorrow; of his child, and of other members of his family, and friends, about each of whom he had some agreeable reminiscence."

'Wonderful,' 'singular,' 'marvellous,' language almost gives way at the demands

made upon it. No jockey ever had such brilliant success before; he had immense wealth at his disposal and the fellowship of the highest in the land, yet the burden of life was more than he could bear and like Lord Clive his mind gave way and he committed murder on himself to make his escape from this world. The author of Ecclesiastes bids us wait and see the conclusion of the whole matter; though 99 avenues lead to vanity of vanities, there is one that leads to life, honour and immortality. How many thousands are passionately longing to be where Archer was, smiled upon, fêted and caressed by distinguished people, with immense wealth to procure him what his heart desired. Will they listen to the lesson of his death? The praise of man and the riches of this world cannot purchase exemption from pain, and the summit to which poor Archer attained only seemed to him a place from which to fling himself into the abyss of the unknown.

—A GOOD many in India remember well the Revs. Gavin and William Martin, of the U. P. Mission, Rajputana. To perpetuate the recollection of their earnest lives and energetic labours, the U. P. Church in Scotland has contributed the means of erecting a Memorial Church at Nasseerabad to bear their name. This church was formally opened on the 9th of November. It cost Rs. 17,000. A reinforcement for this Mission, consisting of ten ladies and gentlemen, lately arrived in Bombay and proceeded to Rajputana. Among them was another missionary of the name of Martin, a nephew of the two brothers mentioned above.

—THE Rev. Dr. Bissell has returned from America in restored health, accompanied by his daughter, Miss Julia Bissell. The Rev. J. E. Scott of the M. E. North India Conference has also, with his family, returned from America.

—THE Bombay Missionary Conference was received on Monday last by the Rev. Mr. and Mrs. Forgan. A large number of Mission-workers and friends were present. Addresses were made by Dr. Bissell, Mr. Cooper of Nagpore (Free Ch. Mission,) Mr. Wilson (Canadian Mission, Indore) Dr. Scudder (Am. Mission, Arcot) and Mr. Scott (Am. Mission, Bareilly.) Many interesting and encouraging statements were made. We are glad to learn that the missionaries in Indore are not now so impeded as they were a year or two ago.

—How little we know even yet of the riches of the earth's crust. Tapped at one place, near Baku, a rush of oil took place and has continued for three years, that considerably exceeds a million of gallons a day.

—The receipts of the Missionary Society of the M. E. Church, during the year ending Oct. 31st last, only fell \$7,000 short of the million that had been aimed at. We hope there will be no serious recoil the coming

year. The General Committee met last month in New York to make the appropriations for 1887. The following telegram from Dr. Thoburn has been received in Bombay:—

"General Committee appropriated \$73,000 to N. India and \$35,000 to S. India Conference. Of the latter sum \$10,000 is on the grant-in-aid plan, \$6,000 for work in remote places, \$5,000 for Mission property, and \$14,000 for transit of missionaries. The Woman's Society appropriated \$48,000 to N. India, and \$10,000 to S. India.—Rev. D. O. Fox and G. I. Stone, accompanied by Revs. F. L. McCoy and R. W. Manson, and Misses Clark and Miller, sailed from New York, November 20."

Rev. Bay Allen and wife had sailed a few days before this party. Bros. Stone, McCoy and Manson are accompanied by their wives. The Rev. G. I. and Mrs. Stone were in Calcutta some years, connected with the Seamen's Work.

—We hear from a friend in Poona that the Annual Distribution of Prizes, and 'treat' of the Methodist Sunday-school were held Friday and Saturday last. The average attendance for the year was 42, yet the School raised Rs. 265. Of this, Rs. 109 were spent on the School, Rs. 50 given to the Native work, Rs. 50 to the Church Building Fund, and Rs. 22 to the English Day-school. The children had an 'outing' on Saturday. Through the kindness of Major Prideaux, four omnibuses were placed at the disposal of the young people. All returned in the evening, feeling that they had had a good time.

—We take the following from the *Free Church Monthly*, November:—

At a meeting on the 5th October, the Foreign Missions Committee appointed Dr. B. Stewart Cowen medical missionary to South Arabia, and bade the Hon. I. Keith-Falconer and his colleague farewell before their departure for Aden. Mr. Keith-Falconer stated, with earnestness and simplicity, the great aim of his mission to the Mahomedans and the most generous proposals made by the Dowager-Countess of Kintore and by his wife and himself. The Committee asked to be allowed to meet the travelling expenses, outfit, and medical and surgical requirements of Dr. B. Stewart Cowen. The Convener detailed all the arrangements happily made; and the Secretary reported that the Church Missionary Society, which has sent a medical missionary to the town of Aden and ports on the Red Sea, would, as at other stations, notably Madras, work most harmoniously with the Free Church of Scotland.

At a meeting in Peebles the Hon. Mr. Keith-Falconer gave some account of the way in which this work had been laid upon his heart:—

He was quietly pursuing his studies in Arabic at Cambridge when he had placed in his hand an extract from an appeal to British Christians to do something in the way of sending the gospel to Arabia. That extract arrested his attention and awakened his interest. It led him to go out to Arabia to see what could be done. His visit deepened his interest in that neglected part of the world, and instead of pleading with others to go, he had resolved to go himself. Accordingly he and his wife were about to proceed to Aden, where he proposed to organize a fully-equipped mission, which he hoped would prove a light in the midst of thick darkness, a basis from which to extend the kingdom of Christ; by preaching the gospel and distributing the Word of God;

by opening a home for orphans and schools for Arab children; and by the establishment of a hospital with a fully-qualified medical missionary. In this way he hoped to let in the light of the glorious gospel and to scatter to some extent the moral darkness that brooded over the hearts and lives of the Mahomedan dwellers in Arabia. They were going forth in prayer and faith, and he trusted that they would be followed by the prayers of all God's children present, that they might be wisely guided and sustained in their work, and that it might become one of the most successful, not only of the missions of the Free Church, but of the Church of Christ in foreign lands.

Many of the Lord's people in India will regard this Mission in S. Arabia with deep interest and sympathy, and we hope that much prayer will be offered that a wide and effectual door may be opened there for the spread of the Gospel.

—The *Kaukab-i-Hind* contains a letter from Mr. Ramchunder Bose giving an account of a recent lecturing-tour in N. India. At Mussoorie he gave two lectures in English and preached several times in Urdu. At Saharanpur he gave a lecture in English and three in Urdu on the doctrines of the Arya Somaj. In the Theological School at Saharanpur are two students acquainted with Sanscrit who are preparing to preach the Gospel among the pundit class; others know Arabic and hope to labour among Moolvis. Others know English. Mr. Bose is glad that others besides the illiterate are to be visited with the Gospel. Rev. Dr. Wherry and Rev. Mr. Ewing are in charge of this Seminary. Mr. Ewing has been preparing a Greek and Urdu dictionary, a fact that will be interesting to many Mission students in other parts of India. After giving an English Lecture at Lodiana, Mr. Bose proceeded to Amritsar where he lectured twice in English and once in Urdu. In Lahore the missionaries were mostly engaged in Synod and they invited Mr. Bose to visit them again in March next. He was greatly pleased with the Native brethren whom he met in Lahore, and scarcely any where has he seen Native Christians held in so much honour. He mentions four by name; Mr. Henry Golak Nath who studied in Princeton, America, and is now teaching in the Mission College; Dr. Caleb who was six years in England, and is now Professor in the Medical College; Mr. Chatterji, Professor in the Government College, and Mr. Charles Golak Nath, Barrister; brethren who seek the welfare of their Native Christians with all their heart. Then there is Mr. Lewis, Judge of the Small Court, held in reputation throughout the Panjab, and Dr. Dutt, Civil Surgeon. A Mr. Raha is also mentioned as particularly earnest in the work of the Gospel. In the Panjab and elsewhere Mr. Bose found Native brethren who insisted on bearing his expenses. Returning, he gave four Lectures at Delhi, 3 in English and 1 in Urdu.

—ANOTHER letter in the above gives an interesting account of the *Satnamis* of the Raipur and Bilaspur Zillahs. They are found in about 5,000 villages, and in every place where there are 30 families a Bhandari (steward or Catechist) is placed to see that none of their people eat the egg-plant, smoke tobacco, eat meat, certain kinds of pulse, or eat the food of other castes, or worship idols, or keep a woman who has left her husband; such are to be excommunicated. The offenders can only be restored after paying

a fine and performing penance. These people are cultivators. These Bhandaris assemble annually in the month of Magh at the residence of the Gurm, bringing the contributions of the people. In the company of the Rev. Mr. Lohr the writer (Mr. Gungaram) was present at this gathering this year. They were well received, and were acknowledged as gurus by the guru, who authorized them to receive converts from the *Satnamis*, though he himself said he would not join. He has the Bible and cannot read it, and is not desirous that his people should learn to read. Two Bhandaris have become Christians and have converted about ten families. Two Mahants (a Mahant is over 100 villages) came last year seeking baptism, but as they each had more than one wife they on this account were refused baptism. These people are quite free of Brahminical rule, but they have some scandalous customs. When a marriage takes place the Bhandari has a power like that of the Maharajas of Guzarat.

—THE International Series of Sunday School Lessons for 1887 are, for the first two quarters, upon Genesis and Exodus, (as far as ch. xx.), and for the last two quarters from Matt. ii-xiii. In 1888, the first six months' lessons are from Matthew; the last six months' from the books of Moses, Joshua, Judges and Ruth. Next year is the first year of a new series extending over a period of seven years. The last lesson for this year is from the last chapter of the Bible. When a course of seven years is completed, it is not followed by a repetition of the same course, but by a new one; thus in process of time the Bible is traversed from end to end along different lines, the whole, we suppose, being covered in the course of seven weeks of years, bringing us round to a year of Jubilee.

—THE Brahmins of Ahmednagar are doing their utmost to help the father of a widow, aged 24 years, who had made her escape and is about marrying a respectable young man, to be revenged upon this man for offering their daughter a home. The aggrieved father, as he considers himself, has brought an action for damages against Mr. Lalshankar, the leader of the reform party in Ahmednagar for having aided the lady to escape. Her father was just about to have her head shaved, the badge of perpetual ignominy, when she took flight. Instead of rejoicing that their daughter has the prospect of a life in union with a worthy man, the parents are unhappy because she is not a slave-widow doing the drudgery of their house.

—THE Hon. Mr. Justice West, speaking at St. Xavier's Institution the other day, said:—

"Christianity, as judges and lawyers have often said, is part of the law of England, Christianity is also a part of the institutions of England, and is an essential part of the literature of England, and although it is not at all necessary to establish a propaganda wherever you put an English book into a boy's or a young man's hand, yet I say that for the proper understanding of the best parts of English literature, there must be either a training in Christianity itself, or a bringing up under a Christian system, and that without this you can never get a living realization of all that the English literature teaches."

Yet in St. Xavier's Institution, Chris-

tianity is left out of the curriculum of study prescribed to the non-Christian students.

—THE Rev. A. Norton, now at Baisdehi, (Baital,) C. P., writing to the *Guide of Holiness*, says :—

Since June 20th, 1873, God has been pleased to send me for my work in India—Rs. 26,069-1-4, amounting to \$12,562-62, in simple answer to prayer. We are now living thirty miles away from the nearest white person. My wife and our five boys are with me. We have a good garden, with nice tomatoes, sweet corn, cabbages, cauliflowers, beets, lettuce, potatoes, sweet potatoes, beans, peas, and other vegetables, and fruit-trees of various kinds (including peach, orange, lemon, fig, and grape vines), coming on. So we are able to live much more cheaply now, with equal comfort, than we did in our earlier years in Central India. I feel God is laying it on my heart to establish an industrial Christian village for the poor class of hill people in this region who have professed faith in Christ. I believe that such a village, when once started, could be made entirely self-supporting, and a blessed testimony to the heathen around for Christ. Pray for the Lord's work here committed to our hands. And I ask your prayers, and the prayers of all my dear brethren and sisters, for myself, that I may be enabled to do and suffer the whole will of God concerning me.

—JUSTIFICATION. This expression is found chiefly in the epistle to the Romans. It means *acquittal* at the bar of God. We are justified by faith, not by our works, for all have broken the law of God and have no power to annul their past disobedience. By faith we are united to Christ in such a sense that we participate in his righteousness. Justification is the opposite of condemnation. By the law we are condemned; but through Christ, as a free gift, a perfect righteousness accrues to us and enables us to plead with confidence at the throne of grace for the things which pertain to life and godliness. In the crucified and risen Saviour we see that God has dealt with our sins in judgment, and are inspired with confidence to draw near to God. The love of God that reveals to us our righteousness in Christ disposes us to walk even as he also walked. We cannot have righteousness in Christ without having the Spirit of Christ. United to him as the branch is to the vine, we get our moral and spiritual life from him, and for us to live is Christ. Yet are we not accepted of God at any time save on the ground of Christ's righteousness. "That no man should glory in his presence."

—THE Presbyterian Alliance for all India is to have a Conference in Bombay next week, commencing on the 15th inst. It is expected that a good many ministers from different parts of India will attend this Conference.

—THE Church Council for W. India, embracing the pastors of Native churches connected with the C. M. S. and lay-delegates from the same, is now in session in Bombay. The Annual Conference of C. M. S. missionaries in W. India will be held next week.

—THERE was a gathering of European and Native Christian friends at the house of the Rev. Dr. Mackichan on Thursday evening last to congratulate the Rev. Dhunjibhai Nowroji on the 40th Anniversary of the day on which he was ordained. Mr. Dhunjibhai was ordained in Scotland, December 8, 1846. At the gathering referred to addresses were made by the

host, Dr. Narayan Sheshadri, Mr. Cooper, (F. C. Mission, Nagpore,) Mr. Bowen and Mr. Dhunjibhai. It was a very interesting occasion. We remember to have been present at a somewhat similar meeting in 1869, when the late Dr. Wilson completed his 40th year in India. At the meeting on Thursday reference was naturally made to the excitement and alarm of the Parsee community when Mr. Dhunjibhai Nowroji and Mr. Hormusji Pestonji were, by the High Court, declared free to follow their convictions. Nearly half a century has gone by since then, and both have lived to see great changes in India.

NOTICES OF BOOKS AND REPORTS.

"*Social Reform for the N. W. Provinces.*"

By Lala Baij Nath, B. A., Chief Justice of Indore. 55 pp. 'Voice of India' Printing Press, Bombay, 1886. The author of this pamphlet sympathizes strongly with Mr. Malabari and thinks it ungracious in Hindus to reject his leadership because he is a Parsee, while they have no man to take his place and do his work. It was Mr. Lala Baij Nath (then Mansiff at Agra) who invited Mr. Malabari to enter upon his lecturing-tour in the N. W. Provinces, which proved to be almost like a royal progress as regards the ovations received at the different places. The first part of this pamphlet is a chronicle of the meetings held at Agra, Lucknow, Bareilly, Allahabad, Benares, and Muttra. The remainder is taken up with two papers on Infant Marriages and Enforced Widowhood by Mr. Baij Nath. We make the following extract :—

How, then, did Infant-marriage arise? The answer shortly is, insecurity of female honour under weak and unsettled Government, whether of Hindus or Mahomedans, probably of both, the anxiety of religious teachers to give an expediency the force of religious sanction, and the apathy and supineness of the people to free themselves from an institution long after all justification for its continuance had ceased—these and similar causes gave rise to this custom. In the Upper Provinces, whatever might be said of the more civilized parts of India, instead of Vedas or the Puranas the popular defence of Infant-marriage is the following text of one Kashi Nath, contained in a work called the *Shegra Bodh*:—"A girl married at 8 is Gauri (Siva's wife) at 9 Rohini (Krishna's mother), at 10 Kanya (a maiden) thereafter she reaches puberty. The father, mother, and elder brother of a girl go to hell should they see her attain her puberty in their family." In the same strain another author condemns both the giver and taker of a girl who has arrived at puberty in her father's family, to a region of vermin, and declares a father who keeps such a girl unmarried guilty of infanticide. But how, it would be asked, did such absurdities come to be believed in by a people who boast of such a glorious past, such a rich literature, such subtle philosophy? The answer is that the Hindu is eminently religious. His religion is a living force with him, and always keeps him company—eating, drinking, sleeping or waking, he is bound up in his religion. A people so eminently religious it would be difficult to find. The Hindu's religious teacher, the Brahmin, knows this, and taking advantage of it gives any precept he wishes to enforce the sanction of religion and appeals to his disciple's ideas of reward and punishment hereafter, with the result that the latter believes without questioning or troubling himself about the precept being ever so contrary to common-sense.

The religion is responsible for the evil custom. But who is responsible for the religion? Not the Brahmins only, for God has placed all men under responsibility to look before they leap, to prove before they adopt. The possession of powers involves the responsibility to rightly use those powers. But let the past be past; who is responsible for the perpetuation of a custom involving so much unhappiness and such terrible disabilities? Surely, those who have received light regarding the true nature of the custom and the invalidity of the religious plea. The writer of this pamphlet is not opposed to legislation tending to diminish the strength of the custom, especially as supplying the kind of pressure without which the people are not likely to act. He thinks the party of reform should move the legislature to enact a law declaring marriages contracted below a certain age, illegal for purposes of inheritance.

Nazr-i-Masih. Lucknow. Methodist Publishing House. Price, 3 annas. 117 pp. This is a Hindustani translation of Miss Havergal's highly-prized work, "Kept for the Master's Use," made by Miss Phoebe Rowe and printed in the Roman character. Miss Rowe has entered deeply into the spirit of Miss Havergal's work and has shared largely in the baptism which Miss Havergal experienced, and with genuine love to her sisters in India that know not English, she has sought to put them and others in possession of the treasures deposited in this little work. Many who are familiar with the beautiful hymn,

Take my life and let it be

Consecrated, Lord, to thee,

will be glad to see its inner meaning opened up and illustrated in the successive chapters of this Hindustani book. It should have a large circulation all over India.

The Harvest Field. December. Contents: Permanent Village Christianity; Rev. H. Galliford. A Permanent Village Methodism; by a Village Pastor. Modern Hinduism; Rev. G. W. Sawday. Village Pastors; Rev. G. M. Cobban. Notes and Extracts. Missionary Literature. News of the Churches. Correspondence.

Kutumbmitra. December. Contents: The Call of Abraham; from Spurgeon. Discussions on Idolatry. Correspondence. Technical Education. Week of Prayer. Instructive Pieces. Facts and Opinions. Notices of Books, &c. &c.

Rajmarg. (The King's Highway) December. Contents: Editorial Table. Rejecting Perfection, a Proof of Sin; Editor. Sermon on Heb. 12: 14; Editor. Holiness Provided; S. P. Jacobs. Holiness Produces Revivals. Consecration Meeting.

Indian Purity Trumpet. December. Contents: More Revelations Coming. An American Greeting. Plantation Coolie Women. Repealers Wanted. Govt. Sanction of Vice in the U. S. Ladies' Repeal Societies. Some Indian Criticisms. Extracts.

Indian Notes and Queries. October. This is a monthly, devoted to the systematic col-

lection of Authentic Notes and Scraps of information on all matters connected with the country and people. By Capt. R. C. Temple. Allahabad, Pioneer Press. Rs. 8 per annum. This number contains a large amount of information on the Religion, Social Customs, Amusements, Language, History, Folklore, Arts, &c. &c., of the people of India. It is a handsome magazine containing 78 notes on 22 pp.

We are favoured with the 82nd Report of the British and Foreign Bible Society, 1886.

Telugu Panch. "The Telugu Committee." This is a weekly paper published in Bombay, partly in the Telugu and partly in the Marathi language, specially for the large Camati population of Bombay whose mother-tongue is Telugu. Mention is made of a school and night-school about to be commenced in Camatipur for the Camatis by Mr. S. Moodookrishua Naidoo, a Native Christian gentleman whose name has already been mentioned in our columns.

INTERNATIONAL BIBLE STUDY.

December 12, 1886.—Rev. 7 : 9-17.

See last Guardian.

December 19.—Rev. 22 : 8-21.

"AND I John saw these things and heard them." He saw and heard in order that we might see and hear. To most Christians the little book is still sealed with seven seals and they are unable to identify the great powers or trace the great movements indicated therein. The Church has not yet grasped the fact that it is given her to make her own future, to overthrow Babylon and the great Harlot, to bring down the New Jerusalem from heaven so that the kings of the earth may bring their glory and honour into it. The promises whereby the new creation shall be brought in are found in the epistles to the seven churches. The roll of the Apocalypse has been handed to generation after generation, nation after nation, family after family, commentator after commentator, but who has seen more than the mere outside of this scroll? It can only be understood by being translated into personal experience; then mixed with faith it will body itself forth in the grand events here delineated. People project the scene of these events to a far-away region in the skies. But the Bible treats especially of this world, its fall and its redemption. Rom. 8 : 17-21.

"When I had heard and seen, I fell down to worship before the feet of the angel who showed me these things."

We are predestined to be conformed to the image of God's dear Son. We shall have a body like unto his glorious body, like that which the Saviour had on the Mount of Transfiguration. The word *angel* means messenger. The angel who showed these things to John, tells us himself that he is one of us, one of those "who keep the sayings of this book," who have the Bible and study the book of Revelation, and reduce it to practice as they advance in it step by step, getting the hidden manna spoken of and a fruit of the tree of life and the name of God and of New Jerusalem on their foreheads. In this messenger he sees a latter-day

saint, made like unto Jesus, and in his simplicity falls at his feet supposing it to be Jesus.

"Then saith he unto me, See thou do it not : for I am thy fellow-servant and of thy brethren the prophets, and of them that keep the sayings of this book ; worship God."

Nothing could more clearly show that this is a latter-day believer ; one in whom this word is fulfilled : "Heirs of God and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together." "For the earnest expectation of the creature (all nature) waiteth for the manifestation of the sons of God." The last enemy that shall be overcome is death ; and how overcome? This is the victory that overcometh the world, even our faith. All things are possible to him that believeth.

"Seal not the sayings of the prophecy of this book : for the time is at hand." When faith has come to the fulness indicated by this vision, the prophecies will lose their obscurity. "He that is unjust let him be unjust still ; he that is filthy let him be filthy still." The ungodliness and impurity that will refuse to give way in the presence of this wondrous revelation of the glory of the Redeemer, will give way for nothing, and invincible fixity, unchangeable permanency remains for them. In like manner the righteousness and holiness that will go scathless through the temptations of those last days, will take on everlasting fixity.

"And behold, I come quickly and my reward is with me, to give every man according as his work shall be." I know thy works, said Jesus to the seven churches. By their works they show their faith, patience, love, humility. The believer shows by his works that his supreme desire is to please Christ, and his reward will be that he pleases Christ.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Nothing that defileth can enter in. The Sinaitic and Alexandrine codices have "they that wash their robes," and thus it stands in the revised version. We nevertheless think the authorized version correct. We can easily understand why there should be a desire to put faith instead of obedience, but true faith, living faith cannot but obey, as Abraham believing could not but obey, and then received the reward.

Without are dogs, sorcerers, &c. Alas ! that they should ever have been in—the Church of Christ. The tares and the wheat are now separated.

I Jesus have sent mine angel to testify unto you these things in the churches. This angel will appear to the churches. These closing words remind us of those of the Old Testament. Malachi means, My angel, or messenger. The morning star is the precursor of the day.

"The Spirit and the bride say, Come." The bride is made ready for her husband. Never readier than when she has his love for perishing souls. "Whosoever will, let him take the water of life freely." The unjust and filthy of verse 11, are those who wish not the water of life freely, gratuitously ; they will not. "Let him that heareth say, Come." This water of life becomes

in him that drinks it, a fountain of life. For faith is the heart's reception of him who is the way, the truth, the Life. When he dwells in the heart, streams of living water flow forth and wherever they come there is the new creation.

The Lord solemnly declares that the wrath of God exhibited in this book against the enemies of the Church, shall come upon those who add to it or take from it. Let critics beware. Let those who add their own speculations beware. Let those who seek to leave their flocks unacquainted with the glorious things here promised, beware.

The Bombay Guardian.

SATURDAY, DECEMBER 11, 1886.

THE MOSES FOR THE MASSES.

WHEN we bring forward the doctrines of the Bible, we sometimes hear the rejoinder, Give us something practical, something that will help us better to accomplish the work we have immediately in hand, something bearing on our daily life. We want help and we are glad to get it.

You have a severe tooth-ache. The pain is such that you cannot apply your mind to anything. There may be some very important work to be done. Nevertheless you feel that what you want, first and foremost, is relief from that tooth-ache. You would not consider him unpractical that showed you how to get rid of your tooth-ache.

You are busy shipping a large amount of merchandize on a certain ship, and do not like to be interrupted ; but the party who tries to get your attention has discovered that the ship is unseaworthy ; would it not be worth your while to listen to him for a few moments ?

You have a partner who is dishonest, and you do not know that he is untrustworthy. He abuses the confidence you place in him, enriching himself at your expense. Before you do another stroke of business would it not be well to investigate the facts of the case ? Would such advice be impractical ?

You are very much taken up with a person whom your fancy paints as almost divine, and you think nothing in the world so desirable as to obtain her hand in marriage. You abhor the thought that she should be otherwise than what you think her, and are most unwilling to listen to a person who is in possession of evidence that she is unworthy of an honest man's affections. But the most practical thing you could possibly do would be to look into the matter and ascertain the facts. It would save you from a tarnished name and a blighted life.

The parable of the sower tells us of some who gave heed to the invitations of the Gospel, and became earnest disciples of the Lord Jesus ; but after a while, by unperceived degrees, the care of this world stole over them and they became very much absorbed in business, persuading themselves that it was important they should accumulate wealth ; the glamour of this world, the deceitfulness of riches, stole away their hearts from the one important thing, and they became unfruitful. O if they had but given heed to the word which said :—

"Let your conversation (course, manner of life,) be without covetousness, and be

content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."

Look before you leap. A stitch in time saves nine. Count the cost. Know you're right, then go ahead. The great question at sea is, How does she head? What is her course? It is pleasant to crowd on the sail and run out studding sails, but the important thing is to have a right course. The course in which there is a probability of getting money, will seem to most men the right course to pursue. But the Holy Spirit—who is omniscient, whispers: Be not constrained by the love of money. The accumulation of wealth is not a worthy aim. Your mind is greater than silver or gold and is degraded by being devoted thereto. That is a downward course. You lose more than you gain. You report at the end of the year ten thousand pounds gained; but what have been your losses? What have you lost in purity of aim, in disinterestedness, in mental freedom, in the power to resist temptation, in spirituality, in faith? Alas! far more than ten thousand pounds, perhaps.

Be without covetousness, the desire for what you have not. Be content with what you have. The victory that overcomes the world is faith; and what it conquers for us is contentment; for it teaches us to see God's hand in all the ordering of our life, in what comes to us and in what we miss. These Hebrew Christians had taken joyfully the spoiling of their goods. Why joyfully? Would not *resignedly* have been enough? Well, they obeyed the Master who told them to leap for joy when persecuted. In losing their goods, they found their goal. He hath said, I will in no wise fail thee, neither will I in any wise forsake thee. Who hath said it? Our Leader and Commander, who summons twelve legions of angels when he will, and has all gold and silver. What a fearful mistake for any Christian to let his course be determined by the love of silver. His character is controlled by what he aims at. Rather let him like Paul count all but loss for the excellency of the knowledge of Christ Jesus. Thus will he be not only content, but be joyful in the consciousness of affluence. Take an inventory of your goods, O desponding Christian, and never more despond. In Psalms 42 and 43 the Psalmist betrays his desponding mood; Why art thou cast down, O my soul, and why art thou disquieted within me? But he begins to take stock; he draws up an inventory; and what find we there? "My God" (6); God is *his* God; wonderful. Then, "the God of my life" (8); in the day time, his lovingkindness is with me, in the night his song, his epithalamium. Then, "God my rock" (9). God is his rock, his refuge from all assailants; Then, "the God of my strength" (43: 2) his strength is my strength; and how much strength has He? Then, God my exceeding joy. (4.) Where is the despondency, where the discontent that can stand before this discovery? Yes, we will be content with what we have, for he hath said, I will in no wise forsake thee.

Many in these days are occupying themselves with the rights of labour, and some are threatening to upheave society in order that the masses may come by their rights. A voice not visionary but most practical

speaks to them and it would be well if they would listen to it: "Come unto me, all ye that labour and are heavy-laden, and I will give you rest." He will show them the secret of happiness and true contentment and victory.

MR. TYSSSEN'S DIFFICULTY.

MR. TYSSSEN, writing to the *Epiphany*, challenges that paper to reconcile Mark 16: 15-18 with the facts of the case. Here is the passage from Mark:—

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them."

Mr. Tyssen confines his question to the last clause. "Is it not absolutely false?" he says. If it be said that these closing verses of Mark are not genuine (he adds) then what are we to think of Christian churches which have been for centuries teaching it as the word of God? The *Epiphany* does not accept of the doubts thrown upon the passage; refers to the Acts as furnishing proof that the promise was fulfilled; points out that Christ does not say that these signs shall *always and invariably* follow them that believe, and adds:—

He also prophesied that false teachers should arise in His Church, that there should be lawlessness and unbelief, and that the love of many should wax cold. We do not doubt that faith and love are colder now than in Apostolic times, and that if Christendom were reunited in faith and love, we might see a fresh supernatural outburst, such as we may believe will take place before the End. The evils that exist in the Church, however, are no ground for refusing to join it, any more than the evils that appeared among Christ's disciples would have been an excuse for rejecting His call.

We were confronted by this passage from Mark, quoted to us in the bazaars of Bombay, the first year we were in India. The objector said that if these signs could not be shown by us we had no right to believe we should be saved by faith in Christ; for the two promises rested on the same condition, faith. We pointed out that the first promise was to every believer, and the second to a body of believers; i. e. given a body of believers, it would be their privilege to secure this kind of attestation; some one or more among them would exercise the specific faith by which this kind of attestation was secured. These works are a divine testimony to the truth of the Gospel; they show that Christ who died for us is now in heaven to give efficacy to the prayers of his people. Too often their faith has failed at this point; they have believed in Christ as able and willing to save them, but doubt if the promise of signs was intended for the present age when so many other kinds of attestation have been furnished. For our own part, we believe that the heathen of the present day may reasonably call upon the servants of Christ to give them the kind of demonstration which Christ promised; but at the same time we do not think it reasonable in them to neglect the evidences which the Scriptures themselves bring before them.

But with regard to Mr. Tyssen, there is a consideration that appears to have been

overlooked by him. He submits that the promise is absolutely false: it never was, never would be, never could be fulfilled. Then Mark and the other evangelists and the apostles were impostors. They were doing their best to make men believe that Jesus Christ still existed, and was placing supernatural power in the hands of his messengers and disciples, when they knew perfectly well that the contrary was the case. What does this mean? Why, it means that the men who tried to induce people to receive this Gospel, undertook to handle serpents, to drink poison, to cast out devils, to speak in strange tongues, and to recover the sick. They took great pains to let every body know that the truth of their story was to be made evident by the working of these wonders. Can any other example be found in all history of a body of deceivers taking such extraordinary pains to make it evident that they were deceivers, authorizing the world to demand of them such supernatural tokens as are here mentioned? The evangelist could well have contented himself by stating, as he does in the last verse of his epistle, that the disciples went forth preaching everywhere, the Lord working with them, and confirming the word with signs following. But this does not content him. Nothing will content him but that he should lay upon himself and his colleagues and all who should come after him in this ministry, the responsibility to drink all manner of poisons that might be brought to him, take up all deadly serpents, cure all manner of diseases, &c. &c.!

PLAIN PAPERS ON SCIENCE AND RELIGION.

V.

The Existence of God.

B. THE ARGUMENT FROM THE LAW OF CAUSATION.

It is to Mr. Herbert Spencer that we are indebted for the assertion that, "*The assumption of the existence of a first cause of the universe is a necessity of thought.*" We do not of course number Mr. Spencer among the "defenders of the faith," nor wish it to be supposed that he has recently developed encouraging tendencies toward belief in theistic views. Attention is simply called to an important admission which this eminent philosopher and able skeptic has been compelled to make by the force of inexorable logic. His assertion may serve as a sort of text for the present paper.

The argument which we propose to consider in this paper is the familiar one based upon the LAW OF CAUSATION, known as the Cosmological, or more definitely, the *Ætiological* argument. Stated in its brief syllogistic form it stands thus: *Every effect must have an adequate cause; the universe is an effect; therefore the universe must have a cause (outside of itself) and adequate to account for its existence.*

This 'adequate cause' is the God whose attributes and character are plainly revealed in the Christian Scriptures, of whom the apostle Paul declares that "the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity"—(Rom. 1. 20).

By an 'effect' we understand an event, consequent, or phenomenon, not produced by anything in itself, but by something outside and independent of itself; and by 'cause,' the antecedent through the efficiency of which the 'effect' is produced.

THE FIRST PROPOSITION ESTABLISHED.

I. *Every effect must have an adequate cause.* The idea of cause is one with which every mind is familiar. There is not a form of matter, or a living creature, or an event, which we can conceive of as having been uncaused. It is an indisputable fact that every rational being, whenever he perceives a phenomenon or event of any kind, at once concludes that its existence is to be attributed to a cause adequate to its production. This irresistible belief is not the result or outcome of a process of investigation or reasoning, nor is it derived from sense-perception or consciousness. The mind cannot help forming the conclusion. We cannot persuade ourselves, by any effort of conception, that there is no cause for the effect which we perceive. So that the proposition under discussion constitutes one of the highest certitudes which is attainable by man, and lies at the foundation of all reasoned truth.

Nor is the law that "every event must have a cause" a mere induction founded on experience like the so-called laws of nature, holding good only until an instance is discovered to the contrary. It is a rudimental, necessary, and immutable truth. It is not derived from observation of natural phenomena, but is super-imposed upon such observation by a necessity of the human intellect. Experience operates to confirm the instinctive and universal belief, but no amount of experience could have created it. The great majority of causes lie beyond the limits of sense, and are suggested to sense by intuition, and verified again by sense to reason. By some instinctive law, some constitutional motion inherent in the mind, our thought instantly and involuntarily goes back from the event to its cause, and postulates that cause as something not only an antecedent to the event or phenomenon; but as something which is recognized to stand in such a relation to it, that were it not for that antecedent something the event or phenomenon would not exist. Here antecedence, in itself, is not regarded as sufficient. The antecedent, or set of antecedents, must possess the requisite power or efficiency to produce the effect. So that by 'cause' is always understood not only that which invariably and unconditionally precedes that which we call its 'effect;' but also that from which some sort of influence or other inflows into its effect. This idea of active efficiency must enter into every true conception of a cause.

A word of caution. Conditions of existence (environments), however necessary, and no matter to what extent they may limit the action of causes and vary effect, must not be confounded (as they sometimes illogically have been) with the causes themselves. The laws of nature, as we shall have occasion to notice later, are not causes. In themselves they have no power to effect anything. They are merely expressions of the definite order in which phenomena occur—rules describing the mode in which nature acts. The power lies not in the laws, but in the efficient force or forces behind them. John Stuart Mill says: "It is the custom wherever they can trace regularity of any kind, to call the general proposition which expresses the nature of that regularity, a law . . . But the expression, *law of nature*, is generally employed by scientific man with a sort of tacit reference to the original sense of the word *law*, namely, the expression of the will of a superior,—the superior, in this instance, being the Ruler of the Universe." The caution given above (against confounding cause with surrounding conditions) is of great importance; for one of the serious errors of the theory of evolution, as advocated in some quarters, is the attributing of the existing evolutionary processes to mere environments. But this will come up later.

Another important point to be borne in mind. The causes which we perceive in operation are all *second* causes; no single one

perceivable to us is the primal originating cause. The mind, in its investigating processes, is not satisfied with a cause which goes back to a further cause, and is therefore in itself an effect. No matter how long the chain and how many its links, we are not satisfied with any idea of cause until we reach one which has no further cause to which it goes back. The idea of cause implies a resting-point, a stop; and wherever we are compelled to stop there is the cause. However far back we go in the line of causation, we can never in thought reach a state of things of which we can imagine that it had no cause. As Janet says: "It is a law of science, applicable as well to philosophy as to the other sciences, that we must push an explanation as far as possible, but stop if we cannot push it further. The scientist is warranted to explain [in explaining] the world by universal attraction, even if that attraction itself should not be explained." The mind is not compelled to stop at the law of gravitation, for just as thought implies a thinker so does law imply a lawgiver.

The constitution of our minds is such as to prevent our resting satisfied with tracing events to merely physical causes. "However far back we return in the line of causation, our minds refuse to consider a physical or material cause as a true or real cause. Each physical antecedent requires another to precede it, and that again another, and as long as we continue in this line of physical events, each of which is in turn an effect and a cause, we feel that we have not reached a real origin. An origin of the series must lie outside the series; for if it lie within the series, and be one of its component parts, we immediately look beyond for a predecessor to it, and it ceases to be regarded as an origin. The true origin, therefore, of every succession of physical causes and effects must lie outside the series; and within our experience there is nothing which realizes this condition except an *act of Will*." A volition is accepted by our minds as a true origin, a real cause; but we know of nothing else that can be placed in the same category. Every series of physical events which we are able to trace back to an originating cause runs back into a volition. Where we cannot arrive at an originating volition, the series stretches back indefinitely, and so far as we can imagine, for ever. This conception of Volition as the only real cause—this refusal to rest in any merely physical antecedent as a true origin—is a primary law of thought. However it became impressed on our minds there it certainly is; and when clearly set before us, we cannot help thinking in accordance with it. In a word we instinctively demand *mind* as the real, ultimate antecedent of effects, however remote it may be from them.

By way of illustration of the foregoing principle, take the murder case tried at Umballa last month. One soldier "dared" another to shoot him, offering a reward of one rupee if he were "game" enough to do so. The latter obtained a cartridge, loaded his rifle, took deliberate aim, shot his comrade dead, and when arrested, inquired about the rupee that had been offered him to induce him to do the terrible deed. What or who was the cause of the soldier's death? The bullet accomplished the fatal deed: shall we say it was the cause? No. We go back farther and come to the gunpowder the explosion of which impelled the bullet with fatal velocity: was it the cause? Hardly so. Well, then, the percussion cap which ignited the powder? No, not that; not even the rifle itself; nor the hand which held it; nor the finger which pressed the trigger. We at least reach the man whose mind conceived and whose will set in operation the train of physical causes which had for an effect—murder. Judge and jury will declare him to have been the cause of the man's death. Volition, the mind willing, alone really originates. This is so plain, so fully

confirmed in our every day experience, that it hardly needs illustration or argument.

This belief, then,—that every effect must have a cause, or, to put the proposition in a slightly different form, that what cannot move itself must be moved from without,—is one of those absolutely reliable primary axioms, convictions, or intuitions of the human mind which form the basis of all our certitudes; and is of so great importance in the realm of the rational and the scientific, that J. S. Mill goes so far as to say: "The validity of all the Inductive Method depends on the assumption that every event, or the beginning of every phenomenon, must have some cause." (*Logic*, B. K. III).

THE SECOND PROPOSITION ESTABLISHED.

II. *The visible universe is an effect.* That is to say, it is neither eternal nor self-caused.

The frequency and certainty with which the Bible enunciates the non-eternity of the material universe, is one of its most distinguishing characteristics. "Of old hast Thou laid the foundations of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment." "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "Through faith we understand that the worlds were framed by the word of God so that things which are seen were not made of things which do appear."

In harmony with Scripture on this point is the latest word of science. Assuming for the moment the truth of the theory of the universe, or, more particularly, of our solar system, which has found most favour with modern scientists—though this, the Nebular theory, has been shown by able physicists to be so lacking in coherence and consistency as to imperil its existence as a logical explanation of what we see and know—we are taken back to a fiery vapour cloud, gaseous matter, enormously expanded by intense heat, and containing elements and energies, that through the guiding operation of law have produced all existing phenomena. In the course of ages this cosmic vapour (which is supposed to have contained, either actually or potentially, the germs and possibilities of all known existences) under the molding influence of potent inherent influences, gradually condensed into suns and planets, one of which at least—our earth—has become a fit habitation for organized beings. As to the origin of this cosmic vapour, science can tell us absolutely nothing, though, as to living organisms, Mr. Darwin, finding "the assumption of the existence of a first cause of the universe" to be "a necessity of thought," always admitted that the first living germ or germs were brought into existence by the Creator.

But, in accordance with the law of causation, the vapour cloud itself cannot have been eternal. Another state of being must have preceded it, and caused it; and so on ever backward, until a first cause, itself uncaused, is arrived at. This is made more evident by further conclusions of science, with which also Scripture harmonizes, so far as the fact is concerned,

The universe, in its present form, is gradually wearing out. Slowly, yet surely, our system is losing its energy; its natural force is abating, and, as Herbert Spencer says, "the end is universal death." Our world and all worlds will ultimately cease to exist as independent and interdependent centres of energy, and are bound to become destitute of life and motion and to pass into a state of utter desolation and wasteness, *unless some efficient power intervene*—of which intervening power science of course knows nothing. By the law of the "degradation of energy," which was established by Sir William Thomson, the result must eventually and necessarily be, that although the actual quantity of energy in the

universe remains the same, the amount of available energy must always be steadily decreasing; so that it is as absolutely certain, from a purely scientific standpoint, that the whole visible universe shall in its own time die, as it is that each vegetable and animal organism has its appointed time. As the authors of the *Unseen Universe* affirm: "We have thus reached the beginning as well as the end of the present visible universe, and have come to the conclusion that it began in time and will in time come to an end"—(p. 93).

It is worthy of note that this conclusion was called in question by skeptical German and English physicists, on the ground that it looked too like a discovery made in the interests of Christianity. But the evidence seems to be entirely conclusive, that there is nothing in the system of the universe itself to supply the available energy which is lost by the heat continually radiating into space, and without which supply the universe must of necessity lapse into cosmical death. An addition to the interest that pertains to this remarkable conclusion of science is that arrived at by the late eminent Professor Clerk Maxwell, namely, that the result to our universe of the loss of available energy would be materially altered by the interposition of the action of finite intelligences, even without any addition of energy. The argument which may be based on this conclusion of physical science is, that a process of degradation cannot be eternal, and hence what ends in time must also have had a beginning. We cannot forbear reminding readers that the eminent philosopher, Dr. Mayer, who was the main agent in discovering the law of the "conservation of Energy," devoutly believes in God the all-wise creator, and looks on force as an expression of Divine power. The same may be said of Faraday, Oersted, Herschell and Davy, who did most to prepare the way for the establishment of the law referred to on a scientific basis.

Of late years skeptical scientists and philosophers have tried to make much capital out of what is known as the Atomic theory. We believe that Christian theism has nothing to fear from it, but that on the contrary, it really derives confirmation therefrom. The rashness and credulity of skepticism find no more striking illustration than in its eagerness to account for the whole formation and state of the universe by things of which absolutely nothing is known, though much is assumed. No human being has ever seen, or is likely to ever see, an atom. The microscope has yet to be constructed, of hundreds of times the magnifying power of the best that now exists, which can reveal its existence. A thousand million of these wonderful atoms could easily keep house in the eye of the finest cambric needle. Prof. Clerk Maxwell calculated that in a cubic centimetre of any gas at a standing pressure, there are about nineteen million million million atoms; and Sir William Thomson tells us that the diameter of an atom cannot be greater than $\frac{1}{250,000,000}$, nor less than $\frac{1}{5,000,000,000}$ of an inch!

We are loth to refrain from entering more fully into this inviting theme than is necessary for our purpose, which is to show, that by the atomic theory, as viewed by the best authorities on the subject, the universe is not self-existing or eternal. Prof. Clerk Maxwell affirmed that "the exact quality of each molecule (or atom) to all others of the same kind, gives it, as Sir John Herschell has well said, the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent." Well has Lord Bacon said: "It is a thousand times more credible that four mutable elements and one immutable essence, duly and eternally placed, need no God; than that an army of infinite small portions or seeds, unplaced, should have

produced this order and beauty without a Divine marshal."

We cannot trespass further on the space at our disposal to make the case more complete, as it might easily be made. But having established the premises laid down—that (1) Every effect must have an adequate cause; and (2) that the universe is an effect, that is, neither eternal nor self-existent; we have for

THE LOGICAL CONCLUSION,—

III. *The universe must have an adequate cause.* A summary of what has been set forth in the foregoing would briefly be as follows: The law of causation is a primary intuition, a universal belief; the true idea of a cause implies efficiency and adequacy, an origin at which we must stop, and mind or volition; science, philosophy, and Scripture unite in affirming the universe to be neither eternal nor self-existent; it must therefore have been produced by an Intelligent, Almighty First Cause. That the First Cause is almighty is not a strictly logical inference from what we have adduced we are ready to grant; but who can look on the visible universe without concluding that the Cause adequate to its production must, in the very nature of things, be omnipotent?

This First Cause, itself uncaused, and adequate to the production of the universe, the Christian believer calls GOD; and He it is whom the very first utterance of the Bible reveals to us: "In the beginning GOD created the heavens and the earth." If we may anticipate a little, it is well to bear in mind, that whatever difficulty there may be in conceiving of an eternal, self-existent Being, there is immensely greater difficulty in endeavouring to conceive of life, power, law, and mind introduced into and manifested in the universe, coming into existence without an intelligent cause. Our reason, our instinct, our consciousness, demand that great First Cause through whom this universe of finite things and forces exists; but who is above and beyond, superior to and anterior to, all finite things, forces, and causes. The "Eternal Power, not ourselves, that makes for righteousness;" the "Stream of tendency" whose influence is universal; the First Cause whose existence is a "necessity of thought"—is the HOLY LORD GOD ALMIGHTY of the Bible—even "He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein"—(Isa. xlii. 5).

(To be continued.)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—There is a short notice of the Rev. Dhunjibhai Naoroji in the last number of the *Free Church Mission Record*, in which the editor asks the prayers of his Church on his behalf. And might not the same request be made to the Christians of Bombay among whom he is so well known and respected? Like the Rev. Narayan Sheshadri, Mr. Dhunjibhai is greatly esteemed and respected by all who know him, and he has since the last twenty years been the leader of the Native Christian, of Western India. Though a Parsi by birth he has, like all judicious Iranians, entirely identified himself with the people of the land, and fully maintained his Indian nationality. The Rev. Mr. Dhunjibhai has associated with European Christians more than any Native of India, and has all the refinement and polish of an aristocratic Englishman, but he has not, in the least degree, been Europeanized. The Parsis as a race possess the imitative powers

in the highest degree, and can be all things among all men with a facility unknown to other Asiatics; but the Rev. Mr. Dhunjibhai has not received any foreign touch in his tastes, his habit, his costume, and even his speech. He is emphatically a Native—an Indian. There is no doubt he has been saved from making a shipwreck of his nationality by his marriage. Like most Parsis he has not been anxious to marry a European wife, but like all genuine patriots has wedded a Native lady of a most estimable character. Mr. Dhunjibhai is pre-eminently a man of common sense, and as a man of sound judgment, he has been an oracle in his Mission. In regard to the higher elements in his character, I may venture to say that there is a purity and loftiness of spiritual atmosphere always surrounding him, and when praying or expounding the Scriptures, he discloses a state of feeling that reminds one of the time when the Pentecostal showers were poured down. In my early days, when I was but recently admitted into the Christian church, Mr. Dhunjibhai's English sermons, both in the Mission Church and on the Esplanade, were very much valued by me, and I knew that he was one of the most popular preachers of those days in the estimation not only of the Native Christians but also of the Europeans attending the Esplanade Church. Fresh from the classes of Dr. Chalmers at whose feet he sat during the four years of his Divinity course in Scotland, and fresh also from the society of such saintly men of gigantic intellects as Gordon and Welsh and Candlish, he preached and prayed with a peculiar unction. He was also my Divinity Professor at College, and it was always a pleasure to attend his classes. Though he is not much fitted for rough evangelistic work, and has taken but little interest in secular education, he has always been an important factor in the Missionary enterprise by his placid benignity of manner, his purity of feeling, his ardent devotion, and his safe wisdom. He deserves to be the head of the Native Christian community that he has so long honoured by his life and character, and the Native Christians have full confidence in him. In his own way he has been most useful to the Native Christians and not a few are indebted to him for much of their worldly success. He has always used his influence in obtaining appointments for his needy brethren or in securing pecuniary help for those whose trading proclivities have led them to engage in commercial undertakings. Considering his present advanced age, it is impossible for him to engage in much active work; but he may, in God's mercy, long continue to be a Bishop of the Native Church of Western India, a wise oracle of the present Protestant Missionaries, and a monument of Christian grace and power in this dark land of sin and heathenism. I do not know why some Scottish University or American College should not do itself honour by conferring the theological degree of Doctor of Divinity upon so good and great a Native Christian gentleman and theologian.

Mr. Dhunjibhai in time past rendered distinguished service by his literary labours. As a newspaper writer he was much respected, and if the Gujarati Press has latterly abated its violence towards Missions, it is chiefly owing to the influence of the Rev. Dhunjibhai Naoroji among the Gujaratis—both Banyas and Parsis. No other Native Christian of Western India is so widely known and respected among the wealthier and the more influential non-Christian Natives. And Hindu-Gujarati reformers have always sought the advice and aid of this Parsi Missionary, and in the late Maharaja Case he, as well as his father-in-God, the Rev. Dr. Wilson, took a most active part. Mr. Dhunjibhai edited two Anglo-Vernacular Magazines—the *Guyan-Dipaka* and the *Bamdod*—the former of which was widely read for its elegant Gujarati. The importance

of his services as a translator of the Holy Bible can never be overrated, and his Parsi-Gujarati New Testament is a monument of his strong common sense and earnest devotion to the cause of evangelisation among his own brethren according to the flesh.

A. B. C.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculia Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6 P. M.

FREE CHURCH—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30
a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn,
Pastor. Sunday-school 9-30 a. m. Morning
Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pas-
tor. Services: Sundays, 11 a. m. and 6 p. m.
Prayer-meeting Wednesday, 7-45 p. m. Sunday-
school, 9-30 a. m.

MAZAGON—Church services: Sundays 11
a. m. and 6 p. m. Prayer-meeting: Wednes-
day, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church,
7-30 a. m. and 4 p. m. Sunday-school, 3 p. m.
At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except
Wednesday at 7-30 o'clock. On Thursday
evening a Gospel Tea-meeting is held. The
readers of the *Guardian* are invited to take
part in this mission work.

THE CHILDREN'S SCRIPTURE UNION.

The Annual Meeting in connection with the
above Union, will be held on Friday evening,
the 17th inst., in the Hall of "The Lodge,"
Girgaum, (Rev. J. G. Deimler's) at 8 p. m. A
Service of Song, called "Little Dot," will be
given by a choir, consisting of members only.

Parents, young people, and children, are
earnestly invited to be present at this meeting.

E. M. CRITTALL,
Hon. Secretary.

THE HOME OF HOPE is in need of funds. He
that giveth to the poor, lendeth to the Lord.
Received for the above from H. E. W.
Rs. 100.

REV. J. E. SCOTT will preach a special
Missionary Sermon in Grant Road Church to-
morrow morning at 11 o'clock. Rev. J. S.
Stone will preach at 5 p. m.

Mrs. Rev. J. E. Scott and Mrs. Rev. J.
S. Stone will give an evening of song and
recitation in Grant Road Church, Tuesday the
14th inst. beginning at 8 p. m. No charge for
admission. A collection will be taken.

RECEIVED from Egutpoora Church Rs. 12 for
Orphans M. E. Church.

Epitome of News.

SATURDAY, DECEMBER 4.

—A Delhi correspondent understands that
the first instalment of Rs. 50,000 towards the
munificent donation of a lakh and fifty-five
thousand made by H. H. the Nawab of Rampur
for the repairs of the Jooma Masjid has been
received, and that the work will soon be started
by the Ahl Islam Committee under the advice
and guidance of the local authorities.

—In connection with the theft of the
Roorkee Examination questions, a corres-
pondent of the Lahore paper makes a significant
point. Why, he asks, did the law students of
the Lahore University in their memorial to Sir
Charles Aitchison, on which we recently com-
mented, desire the abolition of *viva voce*
examinations? Was it because oral questions
are the only ones which no conspiracy can get
hold of beforehand?

—*Bombay Gazette*: The expedition which is
about to set out for the relief of Emin Bey has
an eminently worthy purpose in view, Emin
Bey being an officer of really chivalrous
devotion to duty, and in that respect a scarcely
less noteworthy character than Gordon him-
self. It would indeed be easy to establish a
parallel between the two men, and certainly in
self-sacrifice the less known of the two is little
behind the man who perished at Khartoum.

MONDAY, DECEMBER 6.

—From to-day the new direct tramway line
between Elphinstone Circle and the Prince's
Dock along the Frere Road will be opened for
traffic; and tram-cars will run every ten
minutes from 8-30 a. m. to 6-15 p. m.

—The most recent news of the Russian
Railway in Central Asia dates from the
beginning of last month. The line had just
been visited by a committee of inspection from
St. Petersburg, and the extension branch then
reached close on 100 miles beyond Merv in
the direction of Chaharjui. Perhaps before this,
at any rate before the close of the year, trains
will have run to the banks of the Oxus.

—Mr. Stead has recently been making a
tour in Ireland to inquire into the agrarian
condition of the country, and the result of his
investigations is now appearing in a series of
articles in the *Pall Mall Gazette*. Mr. Stead
has conducted his researches in a very impartial
spirit and the inference to be drawn from his
reports, as far as they have gone, is that the
Irish peasantry care very little for Home Rule,
but a great deal for reduction of rent. He
thinks that, on the whole, Irish rents are too
high, not on account of the grasping propen-
sities of the landlords, but because Ireland is
suffering from the general agricultural de-
pression which has afflicted the whole of the
Kingdom during the last few years.

—We are favoured with the *Indian Railway
Travellers' Guide* for December, published at
the *Bombay Gazette* Press. Price, 8 annas.

—*The Liberal and New Dispensation*: A
Simla telegram announces the death in Nepal
of Kakoo Maharani, the wife of Nana Sahab.
Our contemporaries call her the widow of the
Bithoor Chief, while we call her the wife. Can
any one prove to us that we are wrong? Why
not send a secret mission to Nepal to find out
the truth?

—The cost per hour of the French Consulate
and Empire was 115,000f., that of the Restora-
tion 119,000f., that of Louis Philippe 150,000f.,
that of the 1848 Republic 173,000f., that of
Napoleon III. 349,000f., and that of the
Republic 405,000f., which has been increased
to 463,000f., since 1882. The figures are from a
pamphlet just published in France. What is
the cost per hour of the Government of India?

—*Bo. Outh. Examiner*: It has been publicly
laid down by M. Goblet, the Minister of Public
Instruction, that school-masters being State

officials are to teach what the State enjoins
and use the Republican catechism which the
State has caused to be drawn up and published.
Seeing that this Republican catechism is no
other than the well-known text-book which
makes a god of the Republic and excludes
religion altogether, it follows that what the
school-masters are expected and ordered to
teach is nothing more or less than pure atheism.
Nor is this all; for by the article just mention-
ed any teacher who may act otherwise is to be
tried and punished.

TUESDAY, DECEMBER 7.

—*Times of India*: It will interest railway
men throughout India to learn something
about the increasing employment of native
agency on the Indian railways. The returns
available go up to the close of last year, and
show a marked increase in the number of
native drivers and shunters. On the East
Indian Railway a staff of 233 native drivers
and shunters are employed, and on certain
sections native drivers are now permitted to
work mixed trains, thus proving, we are told,
that the employment of this class of men is
"developing." On the G. I. P. there were 100
Native drivers last year.

In all rougher forms of labour the European
artisan is gradually giving way to the native,
and India generally benefits by the change.
Still the European artisan can hardly be
expected to see things in this light, and there
is, we are sorry to say, a very poor prospect
for the sons of English workmen born in this
country. In the seventy-four railway schools
there are now 2,160 children on the rolls. In
the local and district there are 527 children of
railway employés. The demand for European
and American labour is decreasing every year,
and must decrease, and natives do the work so
cheaply that we seem to be within a measurable
distance of the time when they will almost
monopolize railway employment in all but the
higher grades. It is, we fear, a melancholy
look-out for many of these 2,637 children, cut
off as they are by the accident of birth from
all chance of employment at home. It is
difficult to suggest a remedy. But it is well
that English workmen at home should be
warned of this change through their trade-
papers, and then they will, at all events, know
what they have to encounter when, tempted
by Indian wages, they come out to this coun-
try.

—Amongst the arrivals by the mail last
evening were Mr. Herbert Gladstone, M. P.,
Sir Charles Turner and the Hon. Dadabhai
Naoroji.

—Lord and Lady Reay have left for
Kattyawar. They expect to return on the 19th
inst.

—The Astronomer Royal intends to retire on
a pension at the end of this year. It is highly
probable that he will be succeeded by Mr.
Norman Lockyer.

—*Indian Chr. Herald*: The Free Presbytery
of Calcutta have appointed Thursday, the 16th
December, 6 p. m., for the ordination, in the
Church of Cornwallis Square, of the Rev. S.
C. Bonnerjee as a Missionary of the Church of
Scotland. Mr. Bonnerjee continues to serve
under Government as a Senior Assistant in
the Financial Department. As the first
instance of the kind in the history of the Free
Church in Bengal, this ordination will be a
new departure on liberal lines, which may
alarm antiquated ecclesiastics, but certainly
augurs well of the future of the Church of
Christ in this country.

—Same: Brother Rajkrishna Pyne slept in
Jesus on Monday night. This is no figure of
speech, for his last words were, "I now lay
myself down on the lap of Jesus—you all
pray," and almost the very next moment it was
discovered he had passed away. It is now six
years since our brother was baptized, he and
all his. Such a happy, contented household it
has seldom been our lot to witness. Our

brother had to work hard, and to endure hardship, but he manifested, all through, an exemplary spirit of manly self-reliance. Indeed, his last words were preceded by the inquiry whether there was money enough in the house to pay for his funeral, and he satisfied himself that there was. He suffered long and much, but he was never heard to murmur; he was ever full of faith and of the consciousness of a firm grip of the Saviour.

—*Indian Witness*: The London Mission in South India has recently been reinforced by the arrival of the Rev. J. N. Roberts and Mrs. Roberts, for Belgaum, and the Rev. B. Lucas for Gooty. Miss Brown has also returned to Madras, after furlough in Scotland.

—Mr. Hyndman, the Socialist leader, has been summoned for non-payment of the debts of his wife. She deposed that her husband earned nothing; that the household were dependent on the assistance of relations and friends; that money had been borrowed in all directions, and that the furniture had been pawned. Mr. Hyndman gets *gratis* dinners when on tour, but no pay.

—*Overland Mail*, Nov. 19: The death of the ex-President of the United States, Mr. C. A. Arthur, is announced from New York. Mr. Arthur was elected Vice-President, and succeeded to the Presidency on the death of General Garfield, for the remainder of his term of four years.

The Great Buddhist Shrine at Budha-Gya.—Mr. Edwin Arnold, C.S.I., author of "The Light of Asia," has addressed a letter to Sir Arthur Gordon, Governor of the Island of Ceylon, in favour of the restoration of the above shrine to the Buddhists. The writer believes that such an act would reflect enduring honour upon Sir Arthur Gordon's administration.

The regular mail-packet service from Brindisi to Alexandria, which has been diverted to Port Said since April last, owing to quarantine restrictions in Egypt, will be resumed in connection with the mails for India, Australia, &c., leaving London to-day (Nov. 19), and the transit across Egypt will be by railway as usual, instead of through the Suez Canal.

A meeting of British residents in New York was held on Nov. 13 to inaugurate a movement for celebrating the jubilee of Queen Victoria. It was resolved that steps should be taken with a view to erecting a permanent memorial to her Majesty in the United States by presenting the American people with a work of art equal to M. Bartholdi's statue of Liberty.

Last year 420,000,000 gallons of crude petroleum were produced at Baku. One hundred Russian steamers carry the oil on the Caspian. From one and a quarter millions of refined oil produced in 1878 the output has reached one hundred and twenty millions of gallons in 1885. Hundreds of sailing vessels fitted with tanks are engaged in the trade, and frequently five-and-twenty vessels laden with oil leave Baku in a single day. It is proposed to construct a pipe line of 600 miles to Batoum, and English firms are looking after the concession. Mr. Marvin's timely pamphlet is written to urge Englishmen to look after this business. There are tank steamers to be built, and the best yet constructed was by an English firm.

WEDNESDAY, DECEMBER 8.

—We are favoured with the December number of the Great Indian Peninsula Railway's *Monthly Guide*. Price, one anna.

—The Italian fasting-man, Merlatti, is trying to live for fifty days in Paris, taking water alone. He has now abstained from food for fourteen days. In contrast to the faster, a man in Paris undertakes to eat 115lbs. of food daily.

—*Word and Work*: Nov. 18: We have ere now called attention to General Haig's proposed visit to Arabia, and believe the following particulars from the C. M. S. will interest many readers.

When tidings came of General Gordon's

death the C. M. S. determined, if its friends supported them by their sympathy and offerings, to start a Gordon Memorial Mission which should have for its object the carrying of the Gospel to those tribes among whom Gordon had lived, and for whom it may be said he gave his life. A fund was opened, and £2,714 was contributed. But the unsettled state of the Soudan prevented the committee from taking steps to begin their work. They feel now that the time has come to make a start, and it is with a view to finding out how this can best be done that General Haig's expedition is to be undertaken.

It must not be understood that he goes to found a mission. This will follow. He is simply going on a voyage of discovery. When he returns and gives his report and his advice to the Committee they will have to consider what shall be done.

It would be of little use to give the General's programme here, as circumstances may tend to nullify some part of it almost at the outset. Doors which now appear to be open may be found fast shut, and places apparently inhospitable may, on a closer acquaintance, present promising fields for the missionary labourer. It may be said, however, that his journey will include Southern Arabia, Abyssinia, Egypt, and the Soudan, and, possibly, the region of the Persian Gulf. Part of the way he will be accompanied by Dr. Harpur, the young medical missionary who in March of this year began work at Aden, the new mission founded in 1885 in response to General Haig's earnest appeal.

The journey upon which he is going is one which will require considerable wisdom, caution, and discretion. Much of it will be through the most powerful strongholds of Moslem fanaticism, and much of it through those parts (as in the Soudan) where, alas! the sight of an Englishman's face is sufficient to arouse the bitterest feelings of hostility. The General earnestly asks the prayers of all that God may use this journey for His own glory, and for the extension of His kingdom in this part of the world.

THURSDAY, DECEMBER 9.

—The *Str. Bokhara*, with English mails, left Aden for Bombay, Tuesday, 11 p. m.

—*Madras Times*: His Excellency the Governor, with his Aides-de-Camp and Private Secretary, was present at the Roman Catholic Cathedral during service yesterday evening. The Right Rev. Dr. Colgan, assisted by the Very Revd. Fr. Mayer, Father D'Silva and another priest, conducted the service, which consisted of grand vespers and the benediction of the Blessed Sacrament.

—Henry Ward Beecher interviewed in New York: "You were doubtless pleased with your trip."

"Pleased is no word for it," replied Mr. Beecher enthusiastically; "It was a surprise—an absolute overwhelming surprise. I never in my life went through in three months such demonstrations of sympathy, kindness and enthusiasm. I have had similar experiences in single audiences and in times of high excitement, but my trip there was one continuous round of cordial welcomes."

—*Bombay Gazette*: The peace of the little town of Ahmednuggur has been violently disturbed. A young Hindu widow appealed to the magistrate for help, and Mr. Hamilton recorded her statement. She is a young lady of about four and twenty years, who has been a widow for nearly two years. She desired to re-marry with a young gentleman of her choice, but her parents objecting and making preparations to shave her head she escaped from the house and sought protection with a native missionary family. Mr. Hamilton explained to her that although she was free to marry she was not free to take away any part of her late husband's property, on which she named the few trinkets she had with her, and which had

been given to her by her husband, and expressed her willingness to restore them whenever required. On this the police were instructed to take precautions against any violence being used against the lady, and to refer all complaints of theft or otherwise which might be made against her to the magistrate. These precautions were sufficient, and the young widow left for Bombay without being molested. Here she is to be married, or has already been married, to the young man who has followed her from Nagar. The Brahman community have naturally resented this, and a subscription has been started to assist the father of the girl in bringing a civil action for damages against Mr. Lalshankar, the very able leader of the reform party in Nagar. The road to a Criminal Court being effectually barred by the timely and kindly precautions of the magistrate, the only remedy was an action for damages, which the aggrieved father has laid at Rs. 500, alleging that Mr. Lalshankar conspired with the favoured youth to deprive him of the services of his daughter.

—In the *Methodist Times* Mr. F. N. Charrington vindicates the action he took at the Mansion House meeting in connection with the scheme for promoting the establishment of the East End Recreation Palace. He objects to the expenditure of £100,000 of public money in subsidising what he declares can only be a rival to the theatres and music-halls, of which there are already more than enough in the East of London. In support of this statement he asserts that a "Dramatic Club," under the patronage of the treasurer to the People's Palace, has already been commenced in anticipation of the opening of the Palace in June next.

—*N. Chr. Advocate*: The distinguished Hindu lady, Ramabai, is stopping for a few days in Auburn. She is on her way to Cleveland, Ohio.

—Same; Women's Foreign Missionary Society, Pittsburg: The following returned missionaries were present and enlivened the meeting with their oft-times thrilling experiences in the foreign field: Miss Fannie Sparkes of Bareilly, India; Miss Easton, representing the English work, also of India, and Mrs. Robertson, of the Presbyterian board, returned from Africa. Miss Hu King Eng also contributed to the interest as she moved among us arrayed in the richly embroidered robes of her native country, winning all hearts by her extreme gentleness and simple lady-like manner. She addressed us in excellent English, and the tender pathos of "my China" will linger long in the memories of those who were fortunate enough to hear her speak.

—A statue of Castor or Pollux found by the French in 1884 at Carthage in a mutilated condition is now whole. The head and right leg were sold in London to the British Museum, but on proof being given that the torso was in the Louvre the purchase was transferred to that museum, and the marble god is no longer headless.

—While excavating at Rome for an enlargement of the National Bank a Roman house of the third century was brought to light. The walls are covered with frescoes chiefly Biblical in subject, but also with some that are mythological, such as Pegasus on Helicon, Esculapius, the Muses and so forth. Although burial in the city limits was forbid at the time, a tomb is found containing a skeleton.

FRIDAY, DECEMBER 10.

—Deaths last week, 353.

—*Times of India*: After the departure of last mail a marked improvement in the rates of Sterling Exchange set in. Bills came out more freely and remitters withdrew. When this is the case it is needless to say that rates advance rapidly. The Exchange market has now arrived at such a pitch of sensitiveness that it is influenced either up or down by slight circumstances that a few years ago would have

had no effect whatever. There is very little business of any kind just now, and the market is suffering from excess of caution. This being the case as soon as the supply of Bills ceased off and remitters came out, a decline was established, and we have lost 1/8 from the top rates of the week.

	Demand.	3Months' sight.	4Months' sight.	6Months' sight.
	s. d.	s. d.	s. d.	s. d.
Banks	1 5½	15 23-32	...	...
Credits	...	15 27-32	...	...
Documents ...	...	15½	...	...
French Paper.	...	1-88½	...	...
		to 1		

—The appointment of Mr. Dinshaw Maneckjee Petit as Sheriff of Bombay for the ensuing year is gazetted.

—Mr. G. M. Macpherson, Judicial Commissioner in Sind, is granted furlough on medical certificate for ten months and fifteen days from the 3rd inst.

—Mr. H. E. Winter, C. S., Acting Collector of the Panch Mahals, has been allowed a year's furlough from this day.

—A Mandalay telegram states that a telegraph wire will be laid to Napeh, and it is most important that Government should sanction its extension over the Aeng Pass to Akyab, thus securing direct communication between Calcutta and Mandalay. At present the line through Rangoon is quite unequal to the work.

—Miss Isis Pogson, Assistant Government Astronomer, Madras, went to Bangalore last week, to arrange for the erection of a new Observatory at that station.

—From a paper on cobra bites read by Dr. Macdonald, before the Bo. Nat. History Society: There are three principal parts in the poison apparatus of a cobra: (1) the gland which secretes the poison; (2) the perforated fang, which pierces the body of the bitten animal and at the same time permits the poison to pass along its canal, into the wound made by the fang; and (3), the duct along which the poison passes from the gland to the hollow tooth. As may be seen in the illustrations here there are several reserve fangs very small, varying in size, lying loose in the surrounding flesh and in a loose capsule. Each of these, one after the other, moves forward to take the place of the perfect fang when that becomes broken or injured and becomes formally united to the maxillary bone. Some months are required for the full development of these extraordinary or supplementary teeth, but whenever one of these moves forward to take the place of an injured or extracted tooth, it is capable, as soon as it can penetrate the skin of any animal, of inflicting a wound as poisonous as that inflicted by the full grown fang; for the gland which secretes the poison is first as active as ever.

—Deputy Surgeon-General H. Cook, M. D., has been allowed by the Secretary of State for India to retire from the Indian Medical Service.

Bombay Gazette; Mandalay, 9: Col. Carey continues in a hopeless condition.

Nothing is known of Bo Shoy's position. He has altogether been lost sight of for some time past. The column to attack him does not start until the 15th. Mr. Commissioner Burgess hopes, while at Bhamo, to effect arrangements with Woontho Tsawbwa.

Cholera broke out yesterday amongst the troops in the Yemethen district.

Lieutenant Shaw, 2nd Queen's, is ill.

A skirmish took place in the Yeu district on the 4th.

Active pursuit of Hla Ooo is maintained by the Hyderabad Contingent Cavalry.

Cholera broke out at Rangoon in the military police barracks. There was one death, and two were attacked.

The Rt. Hon. Mr. Bourke, the new Governor of Madras, landed there on the 8th.

Selections.

THE FRENCH INVASION.

THIS week we welcome a French invasion. The French have captured New York harbour, and left the conspicuous memorial of it in bronze. Their own "Liberté" has been proclaimed queen over our port and commerce, under the auspices of such a detachment of the army and navy and engineers and scholars of France as we have not seen here since the Revolution.

How happy it were for this fighting world if we could have more such invasions! Suppose that the United States might send an indemnity to China; that England might now offer to Paris a statue of de Lesseps; that France might present Madagascar with a railroad from Tamatave to Antananarivo; that Germany might make a present of Metz to Alsace and to France; and that Russia might mind her own business. What a political millennium would then dawn on the earth. Think what would be involved if Peace should snatch the firebrand from the hand of Bellona. No more war, no more armies, no more rifled cannon and armoured fleets, no grinding taxes. The nations, instead of watching each other with eyes of nitrous flame, would be seeking each how it might do some large kindness to the other; the waste of destruction would cease; conscripts would be sent to the harvest field; and Plenty would smile over the poor man's Thanksgiving feast.

We thank France for this noble gift. We welcome the invasion of love. When on Bedloe's Island we see the strong hand raised aloft, holding the torch which enlightens the world, we will pray that the Republic of France may never cease to glorify Liberty, and that the God of virtue and peace may give our sister republic happy homes and victories better than those of war.—(*Independent*.)

JESUS PRESENT.

AN ADDRESS BY MRS. BOARDMAN.

I THINK one of the greatest difficulties in the Christian life is to give up depending upon the feelings we had and the influences we received some time ago, or, as one puts it, trying to get back the same emotions and the same manifestations of the presence of the Lord that we had on some former occasion. Do you know, when one is in that state, he seems to me like a person who has backslidden a little. He is not receiving to-day what God offers to-day. Just as the sun rises and sheds its beams over the earth, and so brightens it, so Jesus meets us every morning. Then, how disappointed He must be, if we do not meet Him? Think of the disappointment, and how we try Him, when, instead of taking of the freshness of His presence when we awake every morning, we are found unprepared to receive it. Jesus is fresh continually—every morning, every noon, and every evening.

There are some here who are seeking the anointing they once had, instead of accepting what Jesus is now. Let us each one accept what He is to us at this moment. I was talking yesterday to one who trusted too much to her feelings. She said, 'O yes, I can accept Jesus and whatever He gives me now, but I do not know whether I can to-morrow. I am so happy now, but I do not know whether it will last till to-morrow.' Whether it will last!—the feeling! there's the mistake. It is Jesus that lasts, and what He wants is to have us centre in Him. He wrought a wonder-

ful work in me—a complete and a thorough work He has done. The work He did in me when He separated me from the body of my husband was to me a miraculous thing. And though that was real work, the work of the Holy Spirit in my heart, yet the Lord showed me that I was not to continue to rely upon that, but that I had to take a fresh anointing every day, that I must take Jesus as all I need and all I want.

My faith must keep in lively exertion every day, that Jesus may do what He wants with me; and so it must be with every one of us. Now, shall we have the faith to-day by which we shall know that Jesus is now with us? What is Jesus doing with us? We must speak of the present; it is of no use to speak of to-morrow. When the sister said to me, 'I don't know about to-morrow,' she had lost sight of Jesus, for He does not change. He is "the same yesterday, and to-day and for ever." He will meet me to-day, and so He will to-morrow, and the day after to-morrow, with beams of light to enlighten and brighten me, if I but accept Him. And if I accept this truth, I show an appreciation of what He is doing for me, and I recognise the fact that He is present now. O do not lose your hold of that fact, that He is present now with you, and that He will be the same to-morrow. The Lord bless us abundantly to-night, and help us to take a step onward in the precious knowledge of what Jesus is to us, and of what He will do for us.—(*Thy Healer*.)

SUNDAY MORNING NEWS.

BY MRS. PHOEBE PALMER.

THE affectionate husband of my friend, Mrs. S—, having gone to try his fortunes in California, his wife had been placed in circumstances calculated to excite great solicitude in his behalf. She had written several times, but received no return. The cholera, raging there at the time, raised her painful apprehensions to the highest point. The last night of a week of untold anxiety closed in upon her. It was spent in longing and solicitude, such as the heart of an affectionate wife may alone conceive. Sunday morning dawned, when on a sudden, "News from California!—News from California!" saluted her ear. The cry was just under her window. Her hand was upon it to raise the sash. The prospect of speedily receiving the intelligence for which she had waited in such agonizing suspense seemed to absorb even the remembrance of the sanctity of the day, when the Spirit gently whispered, "It is the Sabbath!" We need not say her hand was arrested, for her heart was not only affectionate, but it was also under the restraints of deep piety. Nature, for a moment, parleyed; but her spirit, in the resoluteness of earnest piety, said, "Shall I do this thing, and sin against God?" Grace prevailed; and, as she turned from the window, she looked to see what the God of all consolation would say to her from the precious WORD, when her eye rested upon these words, "He shall not be afraid of evil tidings; his heart is fixed; trusting in the Lord."

It was the voice of her compassionate Heavenly Father, and as its assuring, soothing tones fell on her spirit's ear a quietness began to overspread and possess her entire being. It was a holy, blissful quiet, befitting the sacred day upon which she had entered. O, the divinity of Him who spake as never man spake; How omnipotent in raising up the bowed down!

Monday morning came, and with it letters were received, by the hands of different individuals, from the husband of Mrs. S—, to his affectionate wife. Mr. S—stated that his reason for writing by several different conveyances was induced by his great anxiety that some one of these might reach Mrs. S—before she saw the papers, as a person of the same name as himself had died with the cholera

in the place where he was abiding. Mrs. S— subsequently procured the *Sunday Morning News* and saw, among the announcements of death, that of a gentleman residing in the same place, and bearing the same name as her husband. Had she purchased the *Sunday Morning News* on the day previous, the blissful hours of the Sabbath, instead of being spent in holy quiet would have been passed in the agonies of imaginary widowhood—(*Guide to Holiness.*)

TELEGRAPHIC NEWS.

London, December 2nd; EVENING: M. Waddington is urging Lord Iddesleigh to give definite pledges regarding the evacuation of Egypt by the British forces, and is also urging the Internationalisation of the Suez Canal. The communications that are passing between the two Governments are being made in a perfectly amicable spirit.—Russia and Turkey are jointly concerting with the Powers for a settlement of the Bulgarian question.

3rd: A private relief expedition will shortly start to secure the deliverance of Emin Bey (Schmitzler) a German, who, with 3,000 Egyptians, is still holding out for the Egyptian Government at Wady Ly, forty miles south of Gondokoro in the Soudan.—The expedition—which will not be of a military character—will be commanded by Mr. Henry M. Stanley, the Chief of the Congo State, or Mr. Johnston, the Central African Explorer.—Both the British and the Egyptian Governments will support it.—Mr. Morley, speaking at Edinburgh yesterday, favoured the extension of Local Self-Government to Scotland, though the concession of an autonomous Parliament for that country would, he said, be impossible.—A monster Review will be held at Aldershot in June next in celebration of her Majesty's Jubilee.

Paris, 3rd: In the Chamber of Deputies to-day the debate on the Budget, which has been of a protracted nature, was concluded, and has resulted in the defeat of M. de Freycinet and his Cabinet.—The Ministry, in consequence of the adverse vote, have tendered their resignation to President Grévy.

Halifax, 3rd: The Canadian Admiralty Court has confiscated the American fishing schooner *Highland Light* for the violation of the Canadian fishery regulations.

Berlin, 4th: Count von Moltke, speaking in the Reichstag to-day, said that an alliance between France and Germany, thus ensuring the peace of Europe, was impossible while France persisted in demanding the surrender of the Rhine Provinces, which, he said, Germany would never relinquish. He disclaimed any ideas of conquest, but said Germany meant to keep what she had.

Constantinople, 4th: A circular issued by the Porte urges an understanding among the Powers respecting the Bulgarian Question, and recommends that Prince Nicholas of Mingrelia be appointed to the throne of Bulgaria.

Brussels, 4th: Le Nord (Russian organ) says that Russia does not demand Constantinople but the closing of the Dardanelles, and that the Sultan should guarantee their inviolability. Russia would then be the most faithful ally of Turkey.

London, 4th: Latest advices from Ireland state that a Nationalist meeting, called to meet at Ballyroate on Sunday next, has been proclaimed by the Executive.—The Municipalities of Dublin have unitedly resolved on condemning the action of the Government of Sligo and for summoning Mr. Dillon for making intimidatory speeches.

6th: The National League agitation, directed against payment of rent, is rapidly increasing.—Numerous meetings were held yesterday, and many prominent Irish members of the Imperial Parliament took part in the same, and advocated the action of withholding payment of rents without receiving proper abatement

from the landlords.—Towards evening there was a severe riot at Cork, and the police had to charge the rioters several times, wounding many.—A despatch from the Hon. E. Stanhope, the Secretary of State for Colonial Affairs, to the Governors of the British Colonies, states that in executing the promise conveyed by her Majesty in her Speech on the prorogation of the Imperial Parliament, in which she announced that instructions had been given to enter into communication with the principal Colonial Governments with a view to the fuller consideration of matters of common interest in order to draw closer in every practicable way the bonds which unite the various portions of the Empire, the Government has advised her Majesty the Queen to summon a Conference in London in April next for the purpose of discussing the urgent questions in connection therewith, especially with regard to the defences of the Empire under an imperial system, and the extension of the telegraphic cable.—Mr. Stanhope deprecates any discussion on Political Federation, and Conference, he points out, will be purely a consultative one.—The Colonial Secretary invites the Agents-General of the various Colonies and a few leading Colonials to attend the proposed Conference.—News has been received that the ship *Ispahan*, homeward bound, from Calcutta to London, has been wrecked off the Cape of Good Hope. The crew were all saved.

Washington, 6th: President Cleveland in his message to Congress expresses regret at the action taken by the Canadian official in the cases that have arisen owing to the violation of the Fishery Laws, and states that friendly relations between the United States and Great Britain have thereby been imperilled, but he hopes that, before the end of the Session, that the negotiations with England on the subject will result in a settlement acceptable to both countries.—In alluding to the excess of revenue, he recommends a re-adjustment of taxation, but not to change the present policy of collecting the chief revenue, the import duties.—The President then says that two hundred and forty-seven million dollars have been coined under the Compulsory Act, and that, despite the efforts to put them in circulation, eighty millions remain in the Treasury. The arguments in favour of the suspension of silver coinage are, he says, strengthened by the significant increase in the export of gold during the past year. The more silver that is distributed among the people the greater becomes the duty of the Government to protect it from disaster.

Sophia, 6th: The deputation appointed by the Sobranje composed of M. Stolitoff, Minister of Justice, M. Grecoff, the late Bulgarian delegate in Constantinople, and M. Kalcheff, a member of the Chamber, to visit the different European Courts and explain the condition of Bulgaria to the Government of the Great Powers, have started on their tour and arrived at Belgrade, where they have been cordially received by King Milan.

7th: The Bulgarian Regency, in reply to the Circular issued by the Porte, have stated that Bulgaria will never accept Prince Nicholas of Mingrelia as Prince of Bulgaria. The Bulgarian deputation have been cordially received at Buda Pesth and Vienna.

London, 8th: At a conference held of the Liberal Unionists Lord Hartington said that in the recent speeches made by Mr. Gladstone and Sir W. V. Harcourt, they completely ignored the views of the Liberal Unionists, who would therefore continue to support the Conservatives. His Lordship said he foresaw that there would be a final conflict between order and disorder before Ireland was settled. He also said that it was the imperative duty of the Government to resist to the utmost the present agitation in Ireland.—A resolution was then adopted to uphold the Union.—A letter from Mr. John Bright was read, in

which he condemned Mr. Gladstone's silence in view of Mr. Dillon's anti-rent agitation.

Paris, 8th: M. Goblet, the Minister of Public Instruction in the Freycinet Cabinet, has accepted the task of forming a new Ministry.

London, 9th: The Marquis of Salisbury, speaking at a Conservative banquet given in the city last night, said that he welcomed the important co-operation of the Marquis of Hartington, and pointed out the gradual increase which is taking place in the Unionist ranks. Alluding to the state of Ireland, his Lordship declared that the Irish people were being deceived by their leaders, and that only a stern enforcement of the law will remove the deception.—Terrific gales, causing numerous wrecks and loss of life and great havoc on land, swept over England, Scotland, and Ireland yesterday. The storms in the Southern part of England were especially violent and destructive.

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